

free agency of man is still more forcibly illustrated. It commenced with our common parent in the garden of Eden. He was placed before a choice of good and evil. Acting upon his agency, he as it were, set the world in motion. We speak of the world revolving on its axis, but the fact is, it was set in motion by the free agency of man. The tree of life stood before him. The tree of good and evil lay in the path of his exit. It had to be partaken of. But with the religious faith of the people of that time, it is not difficult to see how the fall of man, and the necessity of redemption, came out of her, my people, that ye be not partakers of her sin, and that ye receive not of her plagues.—A Voice from Heaven.

only finite, but also unjust and despotic. The government has a right to interfere with the religious faith of the people or to deprive them of their property. It is not difficult to see how the fall of man, and the necessity of redemption, came out of her, my people, that ye be not partakers of her sin, and that ye receive not of her plagues.—A Voice from Heaven.

No. 17 of XX. Saturday, January 2, 1858. Price One Penny.

THE RIGHTS OF MAN.

It is idle and futile to dispute for our own rights; but it is more noble and dignified to be mindful of the rights of our neighbors.

We shall not attempt to define and enumerate all the rights of man, but propose to consider his claims as a thinking, religious, and responsible being.

The great first right of man is Free Agency. This involves the whole of our subject. All his other rights of which we design to treat grow out of this primary one.

Free agency is neither an abstract nor a weakly supported right of man. The whole economy of physical nature and all human experience and history go to establish the fact that, in the sight of God, man is a free agent. Indeed, it seems that the great Creator, in His arrangements and in His dealings with the human family, has been very particular upon the point of free agency; and, if we might so express ourselves, He has been very delicate even to avoiding the appearance of tampering with it. God, in the enactments of nature, has set up no barriers against man's self-destruction by the deadly steel, or against His thrusting His hand into the consuming flames, or against His throwing himself from a frightful precipice into the yawning gulfs beneath; nor has He set up barriers to prevent the meeting of armies and the horrible slaughter of the battle field. It is true, there are penalties attached to the violation of

nature's laws; but no obstacle exists to prevent man's breaking them. There are rewards and punishments held out to the observers of these laws; but no coercive power in God's economy to enforce obedience. Free agency is perfectly compatible with rewards and punishments. Indeed, the latter are based on the former. Man's free agency constitutes him a responsible being, and makes the idea of human accountability consistent and intelligible. Were he not a free agent—were he subject to coercive economy, he would not be an accountable being, but a mere machine. Neither his good nor his evil would belong to himself, and the law of rewards and punishments would be unjust and meaningless. To speak of good or evil in relation to man would be an absurdity. God might in such case, justly claim to be the author of right, but He would also be the origin of wrong. He would at once be God and the Devil. Measuring things as they now exist with evil vastly preponderating, he would be a greater devil than He, a God. But man is a free agent, and this fact tells to the glory and to the justification of the Creator. If we consider the dealings of the Almighty with the human family, in a moral and religious point of view, the

free agency of man is still more forcibly illustrated. It commenced with our common parent in the garden of Eden. He was placed between the choice of good and evil. Acting upon his agency, he, as it were, set the world in motion. We speak of the great Patriarch reverentially. The course which he took was a necessary one. He trod the path which all the Gods had trodden before him. The tree of good and evil lay in the path of his exaltation. It had to be partaken of. But it is not our object now to discuss the philosophy and necessity of the fall. Suffice it to say that there has been *relatively* a fall, and in this mankind have exercised their agency.

The beautiful order of the universe, the revolutions of the times and seasons, the inseparable relation of cause and effect, and the harmony of physical nature give abundant proof that the great Creator is eminently qualified to govern aright, as far as His wisdom, power, and legislative attributes are concerned. Everywhere there is evidence displayed in His works that He is able to direct wisely and efficiently all that is *subject* to Him. We have every reason to believe that, as far as God is concerned, He is able to produce, in the moral government of the world, all the beautiful harmony which we see existing in physical nature. But He respects man's free agency; and it seems to be more compatible with His economy to let man go wrong for a time, and thus give him the benefit of experience, than to destroy that agency and make man a mere human machine. That such is the case we have proof in the fact that God has the power and disposition to govern mankind aright; yet the course of the world has been contrary to His will.

If God respects the right of man's free agency as a thinking and religious being—if He, the highest of all, considers it too sacred even for Himself to subvert or interfere with, then it is the height of presumption in human governments to dare to tamper with this great right of man. For society to attempt to mould the thoughts of its members, and prescribe for them a coercive faith, is impious in the extreme. Such a proceeding would give a striking illustration of the truth, that "Fools rush in where angels dare not tread." The religious faith and the direction of thought do not come within the limits of human legislation. Thought

and belief are not arbitrary or mechanical. To make a man a thinking automaton is impossible. All attempts of legislative bodies or theological councils to subvert man's free agency, to make him an intellectual machine, and to prescribe for him a religious faith, is not only fighting against the first great right of man, but is like an attempt to grasp infinite space or to span eternity.

No government has a right to interfere with the religious faith of the people, or to attempt to coerce them into a belief according to *law*, or to force them to give up their conscientious views. Such interference and attempt would be not only futile, but also unjust and despotic. No one should presume to say that an individual shall not hold the faith of a Catholic, Protestant, Baptist, Methodist, or any other shade of faith; or that he shall not be infidel to them all. We do not deny to Government the prerogative of legislating on all points that come within the legitimate scope of national administration; but an arbitrary direction of the thoughts of the people and the subjugation of the human mind to a constrained faith do not come within those limits. Moreover, the conscientious faith of an individual results from the evidence, impressions, and training that he has received. In such cases, it is often as hard for him to believe differently to what he does, as it is for a person who beholds the light of the sun to conscientiously declare that there is no light. History teaches us how ineffectual have been the rack, the innumerable instruments of torture, the stake, the cross, and the sword, to conquer the mind and shackle it with a repugnant faith. Such means, instead of winning the erring to truth, and converting the unbeliever, have riveted the chains of error, added fuel to fanaticism, made resistance on the part of the oppressed a virtue, and exalted the victims of religious warfare to the dignity of martyrs.

But, for the sake of argument, let us admit the prerogative of governments to prescribe by law a faith *against the will* of a nation or any part of its community, and the right of man capriciously to dictate the religion of his neighbour; and what will be the result? The Catholic would insist on his heretical Protestant neighbour's giving up his heresy, upon pain of being consumed at the stake,

broken on the wheel, or tortured in the most scientific manner that cruelty could invent; while the Protestant, in his turn, would do the same to the Catholic. The rigid Churchman would seek to destroy Dissenters, while the Dissenters would endeavour to overwhelm the Establishment in ruin, and then, with unabated animosity, would make war upon one another. The Jew would crucify the Gentile, and the Gentile would exterminate the Jew. The Hindoo and Mahometan would annihilate the Christian, and the so-called Christian would put them both to death by the sword. The victory would then be, not to truth and right, but to the fiercest bigot and the strongest arm. Thus, "this even-handed justice" would bring "the poisoned chalice" to every man's lips! Who would like to see such a state of things? None but the most devilish,—none but the enemies of mankind,—none but those who hate truth and right.

We seem to hear our enemies exclaim with one accord—"But the Mormons must be made the exception. Their agency must be denied, and their faith proscribed; they must be gorged with religions which they loathe, and they must be exterminated from the earth." Thousands of expressions tantamount to these could be gathered from newspapers, and recorded from private sources. But justice, the great law of man's free agency, and God, who has tolerated a myriad faiths and opinions contrary to His mind, will not acknowledge the exception. Neither will three hundred thousand Mormons admit it. If oppression, intolerance, and power seek to subvert their right of free agency, and exterminate them for their conscientious convictions and religious faith, resistance and defence of their rights will become heroism and a virtue, while tame submission would be cowardly, unmanly, and slavish.

(To be continued.)

ENGLISH LAW ON MARRIAGE.

A very important question in English law has lately received the opinion of Justice Cresswell as assessor to Vice-Chancellor Stuart. This judgment determines the marriage of a man with his deceased wife's sister to be illegal, and the issue of such marriage to be illegitimate. The judgment appears to be founded upon an Act which was passed in 1835, amending the then existing laws so as to conform to the ecclesiastical prerogative; for, under the former law, such a marriage might be contracted, and, after the death of either party, the marriage could not be invalidated; but, while both parties were living, the Ecclesiastical Court could make it void. The law passed in 1835 made legal such marriages as were already contracted, but made illegal all future contracts of that nature. Thus, the same law is made to justify what it condemns—to legalise what it declares illegal—to declare no sin that which is sin, merely as a matter of policy, without respect to the eternal laws of right and wrong.

This practice, however, of marrying a deceased wife's sister has still been continued, by going abroad and contracting

marriage in an adjoining country where such contract was legal, and then returning to England, believing that the law had been fully evaded, that they were legally husband and wife, and their children strictly legitimate. The case in question appears to be the first that has arisen under the law requiring a legal opinion, which decision, if sustained by the Vice-Chancellor, invalidates all such marriages, and declares illegitimate all children born in them during the past twenty-two years. The case which called forth this decision was a question involving the right of property; and, although ably defended by very learned counsel, it was determined that the property, willed by the father to such illegitimate child escheated to the Crown, and could not be claimed by near of kin. In this case, the child to whom the property had been willed was dead, and the other members of the family laying claim to it were contested by the crown, in whose favour it terminated.

It is a well-known fact that it has been a prevailing custom among the aristocracy and gentry of England, as well as many

of the lower classes, to marry a deceased wife's sister, for the desirable object of preserving, as much as possible, extensive estates and property in the family relation. The crowned heads and royal families of Europe also intermarry one with the other for similar purposes, and to preserve the reigning power as far as possible with themselves. Such examples have necessarily had their influence upon other grades of society.

Many hundreds of the wealthy of the land, by this decision, are virtually disinherited, and their possessions and immense wealth are virtually declared the property of the Crown. Many, who supposed themselves in rightful possession of great wealth, are, by this decision, in one day made poor; and many, who supposed themselves rightful heirs of immense fortunes, have had their hopes blasted by this legal decision. It has been said that riches take to themselves wings and fly away; and this, perhaps, is as lucid an illustration of the truth of the saying as ever was given. The many hundreds who are now in this very awkward dilemma will require special legislation to establish their rights of possession, or be liable to have to vacate in favour of the Crown. It evidently becomes a very serious matter, affecting not only the present illegitimacy, but their children and children's children after them. Exposed as they are by this liability, they necessarily must have some law passed to legalize their claims, or they will remain insecure; though it could scarcely be supposed that the Government would enforce its rights in such cases.

This state of things certainly exhibits a rare specimen of enthrallment and perplexity, consequent upon human interference with the divine law which regulates the holy institution of marriage. No wonder that the moral results of such interference are so horribly manifest, when the political results are so incon-

sistent. All political governments claim the right to regulate marriage according to their own views, and those views are as conflicting upon this as upon any other institution, ordinance of heaven, or doctrine of religion. Consequently, as governments increase in number and in power, difficulties of a moral, political, and social nature are destined proportionately to increase; which, indeed, is the inevitable result of departing from the right ways of the Lord. There are principles regulating marriages which are ordained of God, unchangeable in their nature, adapted to the whole human family, and should be conformed to by all countries. Those principles, however, can never be appreciated or understood until marriage is very differently estimated, and has a much holier object ascribed to it than at present. It is now universally a matter of convenience—a means of obtaining wealth—a plan adopted to secure and settle the right to property—an easy way at times to influence and power, and even to earthly crowns. The first and greatest consideration in marriage now is, what earthly advantage is to be gained? How much is the dowry, or how much property is the man to have as a consideration for taking the woman. Under these circumstances, when the great and eternal object of the union of the sexes is lost sight of, and made, both by law and custom, a matter of mere temporary convenience, no wonder laws are introduced to regulate that union to the greatest possible convenience of the law-makers. The rich principally are concerned in making these laws which are adapted to their pride, passions, designs, and caprices. Hence the prophet complains that the earth "is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant,"—that a curse shall devour the earth, and they that dwell therein become desolate. *and all that dwell therein shall be as a desolate land.*

TRIBULATION.

The Saints of God must expect tribulation. It is a legacy that has been left them by their Lord and Master. It is their undoubted privilege to be tried in all things:—to be tested in all points, so

that they may, if faithful, be counted worthy of salvation and eternal life. Indeed, this is the only possible way of attaining glory and exaltation in the future life. Jesus himself, the great

Christened our salvation, was tested in all points we are, yet without sin: he was made perfect through sufferings. He had to battle with the world, the flesh, and the Devil: he had to experience the bitterest of sorrows: he had to undergo trials of a far deeper and more agonising character than we have yet experienced, because he was more advanced in the stage of perfection than we. Long prior to his martyrdom, he was above temptation in matters that would almost overwhelm us. Yet he had to pass through ordeal of suffering of the most intense kind, proportionate to the extent of his progress in perfection, or he could not have become in all things a complete conqueror, or God. We, too, must travel the same path, if we aspire to the same goal. If we wish to become his people, his followers, we must follow his footsteps, wherever they may lead us. Darkness and sorrow may be our portion, and even the shadows of death may hover around us, and threaten us with their cold embrace; but let us remember that that is the pathway to eternal life and exaltation, which we cannot reach by any other way.

What said one of the Elders to John the Apostle, concerning that great multitude which no man could number, of all nations, and kindreds, and tongues, who were described, in prophetic vision, as having "stood before the throne and before the Lamb, clothed with white robes, and palms in their hands?" Says John, "He said to me, These are they

which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: THEREFORE are they before the throne of God, &c. (Rev. vii. 9-13.)

Celestial glory and exaltation, then, cannot be obtained without preparatory purification; and that purification necessarily involves tribulation. Before the Saints can be deemed fit for angelic society and for communion with the Gods, a great change in their whole nature will be requisite. Evil propensities must be subdued; the asperities of their nature must be softened down; unholy tempers and selfish dispositions must be controlled and mastered; and before this can be accomplished, a severe ordeal of suffering will necessarily have to be passed through. As a little child cannot be weaned from its mother's breast without much trouble and distress of its kind, so neither can we, who are as yet but children of a larger growth, be brought to part with those evils which have, by long indulgence, become as it were, incorporated in our very nature, without undergoing considerable anguish and sorrow. Our most besetting sins are most dear to us, and they cannot be parted with without some trials of the most acute nature. The Saints of God have to be tried in all points, even the very tender points of their nature; and if they can, by repeated tribulations, be brought to stand the test there, nothing on earth or in hell can hinder their exaltation.

HISTORY OF JOSEPH SMITH.

(Continued from page 308.)

[September, 1842.]

September, Tuesday 6th. I wrote as follows:—

Nauvoo, September 6, 1842.

To the Church of Jesus Christ of Latter-day Saints, belated greeting.

As I stated to you in my letter, before I left my place, that I would write to you from time to time, and give you information in relation to many subjects, I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and

press itself upon my feelings the strongest, since I have been pained by my associates.

I wrote a few words of revelation to you concerning a Recorder. I have had a few additional views in relation to this matter, which I now certify. That in former times, in my former letter, that there should be a Recorder, who should be eye-witness, and also to hear with his ears, that he might make a record of a truth before the Lord.

Now in relation to this matter, I should be very difficult for one Recorder to be present at all times, and in all the business. To obviate this difficulty, there

can be a Recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes and heard with his ears, giving the date, and names, &c., and the history of the whole transaction; naming also, some three individuals that are present, if there be any present, who can at any time, when called upon, certify to the same, that in the mouth of two or three witnesses every word may be established.

Then let there be a General Recorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record which they have made is true. Then the General Church Recorder can enter the record on the General Church Book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the Church. And when this is done on the General Church Book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the General Church Book.

You may think this order of things to be very particular; but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared, before the foundation of the world, for the salvation of the dead who should die without a knowledge of the Gospel.

And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelations xx. 12—"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works."

You will discover, in this quotation, that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things that were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works; and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the

revelation contained in the letter which I wrote to you previous to my leaving my place, that in all your recordings it may be recorded in heaven."

Now, the nature of this ordinance consists in the power of the Priesthood, by the revelation of Jesus Christ; wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their works, whether they themselves have attended to the ordinances in their own *propria persona* or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

It may seem to some to be a very bold doctrine that we talk of—a power that records or binds on earth, and binds in heaven: nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be amended, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it?

And again, for a precedent, Matthew xvi. 18, 19. "And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the power of the Holy Priesthood; for, to him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

Herein is glory, and honour, and immortality, and eternal life: The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other.

To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead, in coming forth out of their graves. Hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

Consequently, the baptismal font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness, and that they may accord one with another,—that which is earthly conforming to that which is heavenly, as Paul hath declared, 1 Cor. xv. 46, 47, and 48.

"Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom, which consists in the key of knowledge.

And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, "that they without us cannot be made perfect;" neither can we without our dead be made perfect.

And now, in relation to the baptism for the dead, I will give you another quotation from Paul, 1 Corinthians xv. 23. "Else what shall they do which are baptized for the dead if the dead rise not at all; why are they then baptized for the dead?"

And again, in connexion with this quotation, I will give you a quotation from one of the Prophets, who had his eye fixed on the restoration of the Priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting Gospel; viz., the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

I might have rendered a plainer translation to this, but it is sufficiently plain to

suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other; and behold, what is the subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they or us be made perfect without those who have died in the Gospel also; for it is necessary, in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which have never been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times.

Now, what do we hear in the Gospel which we have received? "A voice of gladness! A voice of mercy from heaven, and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion, Behold! thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them."

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom and of the dispensation of the fulness of times.

And again, the voice of God, in the chamber of old father Whitmer, in Fayette, Seneca County, and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael the Archangel, the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their

majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little and there a little; giving us consolation by holding forth that which is to come, confirming our hope. Brethren, shall we not go on in so great a cause? Go forward, and not backward. Courage, brethren, and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever. And again, I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honour, and immortality, and eternal life, kingdoms, principalities, and powers.

Behold the great day of the Lord is at hand; and who can abide the day of his coming,

(To be continued.)

and who can stand when he appeareth? For he is like a refiner's fire, and like fallers' reed; and he shall sit as a refiner, and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a Church and a people, and as latter-day Saints, offer unto the Lord an offering in righteousness, and let us present in his holy Temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation.

Brethren, I have many things to say to you on the subject, but shall now close for the present, and continue the subject another time.

I am, as ever, your humble servant and never deviating friend,
JOSEPH SMITH.

The important instructions contained in the foregoing letter made a deep and solemn impression on the minds of the Saints; and they manifested their intentions to obey the instructions to the letter.

In the evening, William Clayton and Bishop Whitney called to see me concerning a settlement with Edward Hunter. Also Brigham Young, Heber C. Kimball, and Amasa Lyman called to counsel concerning their mission to the Branches and people abroad.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 2, 1858.

THE NEW YEAR.—Another year has run its course, and we are privileged to behold the dawn of 1858. Many events have transpired, in connection with the Church and the world, since we last wished our readers a happy new year. Some of them we have chronicled in the *Millennial Star*, and we fully expect to have to record others which have yet to transpire, of a still more startling character, in the Volume which we are now commencing.

During the bygone year, many dark and ominous incidents have occurred in the world, which will have a fearful bearing upon its future destiny. Signs of the times are they but how few discern them as such! War has lighted up its lurid fire to make the surrounding darkness more visible. Earthquakes, and pestilences, and disasters of various kinds have pierced the gloom with a voice so terrible that even the most obtuse have felt alarm. The golden age of this world has assumed a menacing frown, and frightened his deluded votaries into convulsions and agonies of no ordinary character. Banks and moneyed institutions that were heretofore regarded as possessing unlimited strength and security, have failed and fallen to ruin, and multitudes of lammon's workmen have been victimized at his shrine, and thrown into sudden and unlooked-for distress. Not only have the rich been made poor, but

the dependent poor have become poorer still. Thousands upon thousands of men and women, having to gain their daily bread by the sweat of their brow, have been and are now cast worse than penniless upon the world; for employment—their only staff of support, has been, as it were, snatched from them. Disease has stalked through the land with a bold and dauntless front, sweeping away, with demon-like fury, thousands upon thousands of its victims. Plunder, and murder, and hosts of other crimes have filled up a vast calendar of guilt that would sicken the stoutest heart to gaze upon. Poor-houses and prison-houses have been filling and overflowing, and dens of infamy of all descriptions have increased their baneful and destructive allurements. And are not these things fearful and foreboding signs of the times—even of the latter times? Are not the lawless and disobedient getting fast ripe for the burning? "O earth, earth, earth, hear the word of the Lord:—Behold and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants; and when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness. These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth." (Doc. and Cov., sec. cxviii., p. 18.)

Such will be the condemnation of those who reject the Gospel, and set at naught the counsels of God's servants in these latter days. God will withdraw the influence of His Spirit from them, and leave them to the hardness of their own hearts. Their wickedness will then work their own destruction. They will fall, as it were, by their own hands. Every man's hand will be against his neighbour. Treachery and deceit, rapine and cruelty, robbery and murder, and all the items that make up the great catalogue of crime, will obtain unchecked and uncontrollable sway over the masses of mankind. God will give them up to strong delusions, that they may believe a lie; and to their own ungovernable lusts, that they may consume each other in their fury. Thus "the wicked shall be turned into hell, and all the nations that forget God."

The true Saints of God are the salt of the earth. Remove that preserving salt, and wherewith will the earth be seasoned? It would speedily fall to decay and destruction. Sodom was destroyed because there were not to be found even ten righteous men within it. The antediluvian world was deluged with destruction because there were not ten righteous people to be found on its surface. And were it not for the Saints of God and the honest in heart who dwell therein, Great Babylon's term of days would indeed be short.

There are many souls in Christendom (so-called) who have never heard the Gospel preached in its purity and power, who have honesty of heart enough to embrace it when it may be presented to them, and to obey its requirements from a sincere love of the truth for truth's sake and for the good to which the truth leads.

Up, then, ye Elders of Israel—be up, and doing! Promulgate far and near, the holy principles of your religion. Scatter the seeds of Gospel truth around you, wherever and whenever you may have an opportunity. Be not weary in well-doing; for you shall reap abundantly, if you faint not. He that putteth his hand to the Gospel plough and looketh back is not fit for the kingdom of God. Let eighteen hundred and fifty-eight commence a new epoch in your history as messengers of life and salvation to the people; and so discharge the duties of your high and holy calling, that at the close of the year, you may be able to look back with pleasure and satisfaction upon your labours, and see that they have not been in vain. You will then enjoy, not only the sweet reward of an approving conscience, but the smiles of an approving God; and, if you continue on in the path of duty, as ministers of the word, you

will, in the evening of your days on earth, have no cause to regret that your life has been spent in the service of God; for in the great day of accounts you will hear from the lips of that Saviour whose cause you have espoused, and in whose kingdom you have laboured, the soul-cheering commendation—"Well done, good and faithful servant!—enter thou into the joy of thy Lord!"

MUSIC.—We most heartily commend the letter in our present Number upon the subject of Music to the attention of our readers. To cultivate this science should be the ambition of every soul. It is not only a means of praise to God, but it is a means of pleasure, comfort, and delight to every one capable of appreciating those exquisite sensations which serve to elevate the feelings and perfect the joy of intelligent beings. Good music should not only be cultivated and appreciated for divine worship, but it should be appreciated in every family circle, not only as an embellishment, but as a necessary qualification to the peace and happiness of every home. By it the cares, vexations, and gloom of life may be dispelled, and earth be made a temporary paradise. The family circle gathered around the sacred altar of home, with harmonious voices united in songs of gladness or hymns of praise, presents a picture of heavenly delight which angels can truly gaze upon with admiration. It is indeed symbolical of heavenly joys. The wife or mother who has this embellishment gives an enchantment to home which commends it to husband, children, and friends. A cultivated taste in this science is generally productive of those refined feelings which render woman angelic in the estimation of man, and man more susceptible of the rich enjoyment and peaceful influence of the Spirit of God. We trust the Saints will appreciate brother Tullidge's labours in furnishing a "Psalmody" for their increased enjoyment and social refinement.

FOREIGN NEWS SUMMARY.—*California.*—From the *Western Standard* of Oct. 23, we learn that that paper had been suspended three weeks, on account of other pressing duties. A Conference of the Saints in Elder Wandell's circuit was held at Pajaro, Oct. 4. Twenty-two additions to the Conference by baptism were represented. Another Branch of the Church had been organized in Oregon Territory, on the Coast Fork of the Willamette River, called the "Coast Fork Branch." Elders Silas Smith, Edward Partridge, S. E. Johnson, Ward E. Pack, William King, S. B. Thurston, and Joseph Smith arrived at San Francisco Oct. 22. They were returning to Utah from the Sandwich Islands, where they had performed a useful and somewhat protracted Mission.

Australia.—An interesting Conference was held at Sydney, Oct. 6, when the usual business was transacted, and additions to the Church were represented. Elder Joseph A. Ketting, with a company of Saints, sailed from Sydney on the 14th Sept.; and Elders Norton, Clark, and Chaffin were to sail with another company for San Francisco, on their way to Utah, about the first of December.

Scandinavia.—The Mission is prosperous, and many are being baptized. The work has been introduced into some new islands with success.

Switzerland and Italy.—The usual difficulties exist to the spread of the work, in consequence of the combined energies of the police authorities to resist the spread of doctrines that are new among the people. Accessions, however, were being made to the Church. Many in the continental countries would rejoice in the truth and obey the Gospel, had they the moral courage to encounter the prejudices and difficulties that would arise in consequence of taking such a step, where bigotry and intolerance are supreme. We have this blessed assurance, however, that the day will come when the word of the Lord shall have free course and be glorified.

MUSIC.

To the Editor of the *Millennial Star*.

Dear Sir,—Having completed the labours of composing, revising, and seeing the Psalmody safely launched in the press, I now offer a few remarks on my object in composing the above work and on Psalmody Music generally, adverting also to the study and influence of music in ancient days.

My object in composing the "Latter-day Saints' Psalmody" was to give them a selection of music which would harmonise with the words; also to avoid the frequent appeal to tunes that were in many respects objectionable; and, lastly, to supply a volume of their own.

In instances where we have no choirs, an appeal must be made to memory: some kind of music must be selected; and, in order to find a tune of every one's acquaintance, the choice is fixed on some popular melody; and frequently that choice happens to be of a doubtful character; thus, not only making the alliance of poetry and music absurd, but we cannot help adverting to the original words from which the composition has been separated. The thoughts are then led from the sublime to the ridiculous, thereby rendering void that magnificent and beautiful effect which would be produced from a mass of voices exalted in spirit and desirous of praising the great Creator "with the heart and with the understanding also." Instance the obscenity and low slang twang of the original words from which we have transferred the music to our useful and favorite hymn, "Come, all ye sons of God."

Many examples of the like character could be cited; but I think this sufficient, without occupying valuable space in giving a multiplicity of quotations on the subject. The new Psalmody will obviate this difficulty, and save the Saints from the necessity of appealing to such improper sources for sacred purposes.

In congregations where choirs are established, I have found selections made from authors of the most trashy kind. The introduction of these pieces to the public was somewhat similar to the proceedings in the time of Cromwell. The tunes then in use were not suited to the

mawkish customs of his religion; he therefore exiled the best musical composers from the country, and destroyed the music by fire. It is evident from the few musical specimens left on record of our ancient composers, that England, before Cromwell's time, was superior to Germany or Italy in musical compositions. It is also evident that our English musicians knew but little of the science of counterpoint at the beginning of the nineteenth century; and our composers were far behind our continental neighbours, until the appearance of Albrechtsberger's great work on composition, which gave them the key to harmonious combinations; and it can be proved, beyond all doubt, that our ancient writers were good contrapuntists.

The object of Cromwell, in exiling our musicians and burning their compositions, was to introduce a style of singing better suited to the sanctimonious, puritanical notions of that age. In like manner did the followers of Wesley proceed; and, to suit their own notions on musical matters, they patronised composers who would produce pieces more in accordance with their religion.

Those composers regarded neither harmony nor rhythm. In fact, their knowledge of those essential points of composition was of a superficial character. The above assertion can be proved by the examination of their works, where may be found many periods containing eight, nine, and ten bars of music, set to metres which required only the contracted section of three bars, and the simple one of four. Sometimes half of the line would be repeated; at others, one or two words; thereby driving the congregation into utter confusion by the variety of enunciations on different syllables.

Repetitions are at times unavoidable, as the composer is compelled to use an adjunctive member to secure progressive unity, and to give effect to a final sentence; but, in instances like those above-mentioned, the repetitions are not only useless, but unmeaning. As for the harmonies, the Arch-enemy himself could scarcely have produced such a concourse of discords. Consecutive major triads of all

denominations were used without the least attention to relationship or connection. Compound harmonies altogether foreign to the tonic, dominant, sub-dominant, or sub-median (the nearest relative keys) were in use, and huddled together non-prepared and non-resolved. Every fundamental law laid down by the great masters of theory was broken, by those composers, with barefaced impunity. On the other hand, the "Mormon" spirit, in its freshness and vigour, needs a different style of music to that dolorous, whining class, so incompatible with praise from full and grateful hearts. But in the absence of music composed expressly for the services of the Saints, an error has often been committed in selecting tunes which, although lively, are non-adapted.

The study of the art of singing does not appear to carry that importance to the minds of the members of our Church which it should do; and that portion of service which ancient Israel considered so necessary to their divine worship, is as yet, in a scientific sense, not fully appreciated by Israel of the last days. They have a great love for singing; and, with a patient and systematic course of training, they would excel the world in choral music. Some may be sceptical on this point; and I can only ascribe it to our religion, which engenders one of the greatest requisites necessary for the sublime and grand in music, viz., energetic spirit. Mighty and glorious results could be accomplished by the Saints, if large bodies of voices could be brought together, uniting in perfect harmony. Persecution would in a great measure be disarmed. For example, take the meeting held at the Music Hall, Birmingham; on which occasion a complete hubbub prevailed throughout the hall, thereby preventing the speakers from being heard; and, notwithstanding they were clothed and aided by the Holy Spirit, the effect of their truthful and powerful eloquence was unavailable. By a single sign, the choir, consisting of about

fifty untrained voices, sprang forth in simple, but correct harmony, and the rabble was brought to perfect silence; and a voice was heard to exclaim, "There is some sense in that!"

No mob in the world could stand against a mass of cultivated voices producing in purest harmony, those chosen strains of majesty and grandeur, in praising God with "songs divine."

The importance of music is evident to all who have the slightest insight into the practices of ancient Israel; and I do not believe the Saints of the last dispensation can do better than imitate the method of the former day ones in the practice of the musical art. In the writings of David, the great Psalmist, we find the best poetry ever written. The greater portion of his Psalms were evidently composed for music, and many were addressed to the chief musician of the house of Israel. It appears, by his writings, that his chief delight was in praising God in melody of song; and harmonious combinations were not wanting, as we find the great poet and musician a master of the harp, an instrument capable of producing harmonies in various forms. He was not satisfied with being the only recipient of these luxuries which flow in abundance from this delicious source, but he felt it his duty to communicate the same to his people. He became, therefore, a great patron of the art, and ever commanded its study; and its influences were brought to aid in the festivities of his people. This was not all: the sacred ordinances of the Church were accompanied by a magnificent and mighty mass of vocal and instrumental music. Their office was a priestly one; and the choirs fell on the sons of Asaph, Jeduthun, and Heman. Trusting my lengthy epistle will not be intrusive, I beg to subscribe myself yours in the Gospel,

John Torkson.

NECESSITY OF PUTTING AWAY EVIL.

It is an indisputable fact, corroborated by every-day experience in life, that the prevalence of evil is the great bane of society—that its existence and influence among mankind are the fruitful source of

misery and woe. Therefore, before this happiness and peace can be enjoyed, this great enemy of mankind must be removed, the whole being—this soul-destroying demon, must be removed.

Before a man can put away any of his evils, he must first see them to be evils. But we know that it is the aim and object of Satan, or the Devil, to "blind" man's mental eyes, and harden his heart, lest he should see and feel the nature and extent of his guiltiness. The wicked, who yield to the influence of the spirits and powers of darkness, actually "love darkness rather than light;"—and why?—"Because their deeds are evil." Unless, then, man can be brought to see and feel his own evils, as such, he will not know his real condition, he will not acknowledge and repent of his evils, and, therefore, will not be likely to put them away.

Repentance implies contrition of heart on account of evil, and a desire to put it away. It is thus an active principle, involving a change of mind towards improvement. It is more than mere regret; it virtually implies self-examination—a searching out of latent evils—a dislodgement of those hidden foes that lurk in the deep recesses of the heart—a real abhorrence of them, and an earnest desire and determination to cast them out, or put them away.

Before any man can be truly happy, he must thus put away those things which cause his unhappiness; he must thoroughly banish from his heart his heretofore evil desires, evil motives, evil intentions, evil thoughts, words, and actions.

By *doing* evil, we enstamp it upon our character, and give it a fixedness and adherent hold upon our minds. It becomes, as it were, a mental habitude; and the more it is practised the more difficult its removal becomes. Like everything else, it increases and strengthens by exercise; so that the longer we delay resistance, to its influence the more powerful will be its dominion over us, and the less able we become to subdue it and put it away.

But how is it that so few consent to part with their evils, even when seen, felt, and acknowledged? It is because they love them and delight in them. Evil principles and evil propensities, by long-continued indulgence, get incorporated into their very nature, become a part of their own being, and constitute their life and joy. Hence, to put them away seems like destroying themselves—like parting with their life. As, therefore, they are not willing to sacrifice themselves, by dying unto sin, and then resolving to live anew unto righteousness, they continue to

cherish their evils of heart, and persevere in their evil doings, until death and hell end the scene.

How necessary, then, is it that the people of God, the Saints of the Most High, should take heed to their steps, lest they fall. We should be continually on our guard; for evil examples and evil influences, like subtle poisons, often steal upon the senses unawares; and their certain tendency, however gradual, is to overcome, and, at length, to prostrate and destroy. Sin is a powerful enemy to contend with after we have once placed ourselves under its influence and control. Its evil spell gains upon its victim, and increases in intensity and power the more he yields to its seductive and fascinating influence. Every step the apostate takes in the wrong path the farther he wanders from the right one, and, consequently, the greater will be the distance which he must necessarily traverse in order to return.

The wayward course of the evildoer, if unrestrained by the voice of conscience or the warning dictates of truth, leads direct to hell. Its impulsive tendency is like that of a stone rolling down a declivity, which, when once set going, continues on in its downward direction; and although its motion may be at the onset but slow and uncertain, it will move at every evolution with increased rapidity, until it gains a level and can proceed no farther. Thus it is with the stages of apostasy. Little sins, if unchecked, will lead to greater ones, and these again to greater still, till evil habits are fully formed; and if such habits, instead of being restrained and conquered by their possessor, are allowed by him to grow, and strengthen, and become permanently confirmed, "woe unto him!" for "it had been better for that man had he never been born!"

The mind of man is somewhat like a garden, the character and condition of which depend chiefly upon the adopted mode of culture. If neglected, the noxious weeds will grow and luxuriate, and, if undisturbed or not removed, will surely multiply and spread, until nothing else can be seen but them upon the whole ground.

The sooner, then, we commence in earnestness, if not already performed or begun, the work of self-examination and reformation, by putting away all known evils, the better will it be for us,—the greater will be our happiness in this life, and the clearer our prospects of happiness in the life to come.

A CHAPTER FROM THE PROPHET OF THE NINETEENTH CENTURY.

(AN UNPUBLISHED POEM BY E. W. TULLIDGE.)

THE ARGUMENT.

Gathering of the Grand Council of Hell. Speech of Satan: He reviews the past, glories in his rebellion, and boasts of the victories of the infernal host. The wicked glee of his Council. Their determination not to yield the dominion of the earth, but to battle to the last. Satan calls attention to the Latter-day Work; he informs his princes and lords that it is about to commence, and that the Grand Councils of Heaven were even then sitting upon the matter. The intelligence strikes them with terror, and even their chief is for a moment overcome. Arrival of a herald announcing the dismissal of the Celestial Assembly and the departure of the Father and Son from the courts of day to reveal themselves to Joseph the Chosen. A celestial Messenger bears a Petition from the Youth. Furious breaking up of the Infernal Council.

When Silence, waking, walks her solemn round,
And busy Life in slumber spells is bound,
Great sable Night, who veils the King of day,
In awful grandeur treads her misty way.
Where mark her footsteps curling vapours spread,
And darkness circles round Natura's head;
Grim sentinels of horrid Death's domain
Keep watch till morning breaks the spell again:
Then Pluto's horrid regions start to life,
And haunts of Mischief are with murder rife;
The ghostly world unlocks its prison doors,
And on the earth its phantom army pours;
And spirits, doomed to dwell with black Despair,
With measured steps tread incorporeal air
To haunted glen or adamant cave,
Where sea-gods visit and the surges lave,
Or crumbling ruins of some castle bold
Of extinct races, where dread spirits hold
A midnight, whirling, demon, revelry,
Or consultations o'er their misery.
Thus in the confines dread of sulph'rous hell—
The prison-house of spirit-hosts that fell,
Where grim Despair and sable Night retire—
Regions of horrors and of lurid fire—
There dwell descendants of the Gods above,
For crimes and malice hurled from realms of love,
Who, goaded by their fierce infernal flames,
Will writhe, and curse, and spit out dreadful names
Against the sacred Majesty of heaven,
Or, by their direful hate and anguish riven,
Will rush to plot some fiendish horrid plan
To roll fresh floods of woe on fallen man.
The lords of hell a solemn concave hold;
Its princes gather and its warriors bold.
Not like the rushing of a lawless band
Do these assemble; but a council grand:
With stern resolves the awful congress meet,
And sullenly each takes his princely seat:
Throughout the region of the dark domains
A fearful and a heavy silence reigns.

Now hell's great king the car of Mars ascends;
The vengeful god of war his chief attends,
And open flies the monarch's palace gate
Where chosen guards their mighty lord await.
His cavalcade with funeral steps advance;
All catch his mood and wait his speaking glance.
Well might he hell's infernal sceptre hold,
And rule those fallen, rebel spirits bold!
His sunken eyes that look like darkened suns,
Would smite with awe and blast hell's fiercest ones.
O'er his broad chest he hangs his massive head,
Which waves as the impatient coursers tread,
As does old Ocean when the storm-king roars
And heaves the billows on the sea-girt shores:
And gloomy thoughts o'er his dark spirit brood,
Which give new blackness to his fearful mood:
But, like the pent-up fury of volcanic fire,
It bursts and blazes out tempestuous ire,
"On! On!" he cries. His voice like thunder rolls:
"I would shake the earth and echo round the poles.
The demon coursers heed their master's cry,
And o'er the trembling ground like whirlwinds fly.

The council hall the rushing chariot gains;
The steeds then halt and proudly shake their manes;
The Chief descends, the vaulted chamber strides,
'Mid shouts of welcome, as if many tides
Had furious met, and, roaring, dashed their spray
To kiss the clouds. Thus, as he bent his way
Where stood his throne exalted 'bove his peers,
Their voices mingle: frightened Chaos hears.
Now hell's great monarch takes the sor' reign chair,
And grasps the sceptre which his princes fear;
Then, waving it in mystic circles round,
Deep silence reigned, and made its spells profound.

As when the treach'rous calm the storm king rides,
And close behind old Boreas fiercely strides,
When air is dead and with foul gases filled,
And Ocean's breathing seems for ever stilled,
Dark clouds roll up and blot the azure blue,
The dreadful sign affrighted sailors view:
It tells of storm to their accustomed eye,
And shipmates drowned, around their vessel cry,
And mocking sprites are chuckling in their ears:
The Tempest, with his foaming coursers, nears.
Thus the deceitful calm that reigned in hell
When Satan, rising, broke the death-like spell.
"Companions—Princes—Chieftains, famed in war,
"Whose dreadful prowess set the heavens ajar,
"When nobly we defied their sovereign's might,—
"I'll call ye greater—even Gods by right!"
With boastful pride, he spake in accents bold;
His mighty voice like rumbling thunder rolled.
As stands a frowning mountain near the skies,
To which when Spring returns, old Winter hies,
And caps its summit with eternal snow,
Nor deigns to heed the genial sun below;
So stood the awful king.
He seemed like some great rebel-god dethroned
Of standing high, who once creations owned,
And having paused, to let his words digest,
Again he spake, and thus his lords addressed:—
"I have not called you here, ye princes great,
"To counsel o'er events of little weight:
"Such weighty matters ne'er before us rose
"As that which I would now to you disclose.
"Call up the past; let mem'ry take its way,
"And on it mount to realms of endless day—
"Our native home—that dear primeval world
"Where once we dwelt till heaven's dread sovereign
 hurled
"His bolts of thunder in relentless storms,
"That brought dismay and paralyzed our arms.
"But for that dreadful, unforeseen surprise,
"We had been now the monarchs of the skies:
"But, though o'erwhelmed by heaven's relentless ire,
"Compelled to yield, and from those scenes retire,
"We were not crushed. Our strength and hate
 remained;
"And even now the loss might be regained.
"Perchance that dreadful, forgotten day,
"Which gave him vict'ry, brought to us dismay.
"Like His own thunder-cloud that hides the sun,
"Might be the prelude of a brighter one,

"When He the vanquished, we the victors stand,
 "And heaven be conquered by our mighty band.
 "Then you with me shall greater glory share,
 "And earth and heaven shall both our sceptre fear.
 "We were before but striplings in the fight,
 "And unprepared to brave the tyrant's might,
 "But now familiar with the deadly field:
 "Our arms have often made his generals yield;
 "Our skill in subtle stratagems of war
 "Has brought renown and sent our names afar,
 "When from the hand of her creative sire
 "Fair Eden bounded, decked in rich attire,
 "With thousand graces to bewitch the sense,
 "And fragrant breath that made delight intense,
 "The cunning serpent I myself inspired,
 "And women's mind with ardent longings fired;
 "For in that Paradise of virgin life
 "Grew fruit forbidden both to man and wife;
 "Its luscious clusters ravished woman's heart:
 "She ate that fruit, and gave her husband part:
 "It cost them Eden, filled the world with woes,
 "And showed to heaven we were no common foes.

"When man by our insidious snares was caught,
 "And earth into our iron bondage brought,
 "Displeasure seized the monarch of the skies,
 "And o'er mankind His dreadful tempest flied.
 "To break the spells with which the earth was bound,

"He sent the floods, and nearly all were drowned.
 "Ha! Ha! That was a victory! Well might boast
 "The wrathful monarch and his slavish host!
 "It sent us captives to our dread domain,
 "And gave us kingdoms to extend our reign!
 "When man his broken race revived again,
 "And shot his branches over land and main,
 "We led them on: still were mankind our prey:
 "They hailed our sceptre and obeyed our sway:
 "We ruled their kingdoms, made their lords our slaves,

"And held the sons when greened the fathers' graves.

"E'en Jacob's offspring—chosen of the skies—
 "The people sacred in Jehovah's eyes,
 "On whom He poured the richest streams of grace,
 "We made a hardened and rebellious race;
 "The Prophets stiffened in their martyred gore;
 "The guilty fathers guilty children bore;
 "When came the Son to break our iron bands,
 "And wrest the sceptre from our powerful hands,
 "(My haughty rival—him whose name I hate,—
 "With whom we battled in the first estate,)—
 "We fired our minions, hung him on the cross;
 "His life and kingdom were at once his loss;
 "Blows were his honours, mock'ry his renown,
 "The rugged tree his throne, and thorns his crown:
 "Say, my brave princes, was not triumph here!
 "Was he not mighty on his bloody bier!"

He paused: a wicked glee inspired his band,
 While scrylle, taunting lips the mock'ry fanned:
 Convulsive Laughter all his chorus brings;
 With boisterous mirth, the council chamber rings.
 As when a struggling wretch, with cares oppress,
 By hope forsaken, anguish in his breast,
 And hurried on, with madness in his brain,
 To find in death oblivion for his pain,
 Makes suicide the antidote of woe,
 And by self-murder sends his ghost below,
 Finds as he dies a mocking host is near;
 To fright his soul and chuckle in his ear;
 So was the humour of that rebel host:
 Called up by their more wicked chieftain's boast:
 Again he speaks; again a heavy spell
 Hangs o'er the fierce assembled crew of hell.

"Ye know, my lords, since that triumphal day
 "When David's heir and they who owned his sway
 "Were, by our direful wrath, deprived of breath
 "And sent as captives to the realms of death,
 "Our vengeful arms no Prophet host has dared,
 "But hell's dread sceptre every nation feared.
 "Monarchs of earth—its undisputed lords—
 "We gave the honours, meted out rewards,

"And Virtue's children—Merit's gifted race,
 "We sank in misery, heaped on them disgrace,
 "Robbed them in rage, exalted them to slaves,
 "And Nature's nobles found unhonoured graves.
 "To those with spirits kindred to our own
 "We gave distinction, built for them the throne:
 "Say, princes, say—shall our strong chains be broke,
 "And earth released from our long-fettered yoke?
 "Shall any from our grasp dominion tear;
 "And earth, redeemed, another's sceptre fear?
 "Shall we resign our glorious hard-earned fame,
 "And do obeisance to my rival's name?
 "No,—by hell's infernal, awful powers, no!
 "We will not yield, but give back blow for blow!
 "Defiant still we stand, defiant will remain,
 "Till we the vict'ry or extinction gain."

At this the dreadful council filled with rage,
 Determined still their rebel war to wage,
 Gave signs approving, bellowed out a cheer,
 And then prepared again their chief to hear.
 "Heroes of hell!" he said,—"unconquered braves!"
 (His voice grew deep and hollow as the grave's.)
 "I need not tell you how the Seers of old,
 "By vain illusions and conceits made bold,
 "Foretold that in the latter times should rise
 "A mighty kingdom towering to the skies,—
 "That Saintry-dreamers held a foolish boast
 "That it should break and scatter all our host.
 "Know, then, my lords, those vaunted times now
 loom,

"And we must conquer or receive our doom.
 "Those spirits fore-ordained to lead the way,
 "And usher in my hated rival's sway,
 "In daring bands are setting out for earth,
 "And thousands have already had their birth.
 "The final struggle has not yet begun,
 "Nor do they see the race which they will run;
 "But this I know—Ere long the dreadful strife
 "Will have commenced and started into life:
 "Aye, even now the councils of the skies
 "(The news I gather from my faithful spies.)
 "Are met to meditate some fruitful plan
 "To break our spells and rescue fallen man;
 "Yet end their consultation how it may,
 "We still will battle—still maintain our sway."

He ceased, and terror fell on all around,
 While chains of horror hell's assembly bound;
 E'en he, their haughty king, whose lofty boast
 Was made to stimulate his drooping host,
 Gave up his soul to inward anguish dire.
 As when a mountain, by volcanic fire
 Convulsed and groaning, heaves from side to side,
 With fierce internal strife, its lava tide,
 So inward raged the awful king of hell,
 Till with stern pride he broke the painful spell.
 And now again the chief essays to speak,
 And, by fresh boasts, the settled horror break,
 When, rushing in, like some damned wretch who flies
 From wrathful Justice as his victim dies,
 A speedful herald came. The council starts.

He speaks, and thus the weighty news imparts:—
 "Monarch of all, and ye our chieftains brave,
 "I bear great matter—herald tidings grave!"
 "The news!" the impetuous monarch cried:
 The herald, with a trembling haste, replied—
 "E'en now the councils of the skies dismiss,
 "And strains of joy ring through the realms of bliss:
 "The Father and the Son the courts of day
 "In glory left; to earth they bent their way.
 "Just as I entered, through our watchful spies
 "Came startling news, in which great import lies.
 "A messenger of God on lightning wing
 "Petition bears to heaven's eternal king,
 "Sent by the youth whose future course we fear—
 "Anointed and pre-ordained Seer!

"Urged by the whisperings of auspicious fate,
 "He claims the blessings which for him await."
 "Enough! Enough!" the sovereign roared and
 frowned,—
 His mighty voice the herald's feeble drowned.
 "Away, my lords! Crash all who brave our sway!
 "Flood them—drown them with hate! Away,
 away!"